harmonious arrangement, a multiplicity of view
bringing out the unity of the thing seen, a diverse
presentation of concomitant aspects of the One
Reality.
If there can be this simultaneous multiplicity
of self-presentation of one Reality, we see that there-
is no impossibility in the co-existence of a Timeless.
Eternal and a Time Eternity. It would be the same
Eternity viewed by a dual self-awareness and there
could be no opposition between them; it would be
a correlation of two powers of the self-awareness of
the infinite and eternal Reality,—a power of status
and non-manifestation, a power of self-effecting
action and movement and manifestation. Their
simultaneity, however contradictory and difficult to'
reconcile it might seem to our finite surface seeing,.
would be intrinsic and normal to the Maya or
eternal self-knowledge and all-knowledge of
Brahman, the eternal and infinite knowledge and
wisdom-power of the Ishwara, the consciousness-
force of the self-existent Sachchidananda.